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VOLUME XLIV. CHICAGO, FEBRUARY 1, 1900. NUMBER 23

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UNITY

VOLUME XLIV. THURSDAY, FEBRUARY 1, 1900. NUMBER 22

President George L. Cary, the ripe scholar and wise president of the Meadville Theological School, and mentor of so many ministers, writes us. "Let me suggest that you weigh the comparative advantage of keeping the old form of the text at the head of Unity, of putting out the word 'blood' which has no rightful place there. The right reading is 'God made of one,' as I always tell my auditors when I preach my sermon on 'Universal Religion.' There is no race unity spoken of but only a moral unity."

Once more we stand corrected. The reminder of our old teacher decides us to carry out the purpose which has been haunting our mind for some time and we this week eliminate the word 'blood' which has been allowed to remain in our motto simply from force of old association. If the text carries with it any added clearness or new emphasis of the spiritual unity of man in its revised reading we are glad to avail ourselves of the new reading. But even the most physiological implication is a high one. Race distinction and color differences, even biologically considered, are superficial distinctions. There is a community of races as there is a moral unity that binds all men together.

Charles L. Hutchinson, the business man in Chicago, most extensively identified with the humane and humanizing institutions in the city, has an article in the *Universalist Leader* of January 27th entitled "Some Thoughts of a Business Man Concerning the Church." Mr. Hutchinson is prominent in the councils of the Chicago University, Art Institute and similar institutions and his words carry the weight that belong to a man who, while not neglecting business, has been ever anxious to translate his business into helpfulness. In this article he reminds business men that "the multi-millionaires of the new world are not as a rule men of broad culture;" in acquiring a competency "they no longer possess the ability to properly enjoy it." He further says that " the mission of the church is first to make Christians, second to make Christians Christian." He reminds his readers that "there is no more intolerant man in the world than sometimes he who professes to be most liberal." He further says "the church that is conducted on purely business principles will fail in its work. If its organization stands solely for the purpose of keeping its expenditure inside of its income it does not fulfill its mission. A man cannot discharge his full duty to his fellow man and God by simply paying his pew rent." The article entire is good reading for the "business man" who thinks he has no use for a church and that a church has no claims upon him.

It is easy to dispose of the proposed week's experiment in running the *Topeka Daily Capital* on a religious basis by Charles M. Sheldon, by the word "sensational" and the quick but dangerous rapier thrusts of ridicule. But such a disposition is neither final in the public mind nor creditable to those indulging in it, particularly when it comes from advocates of religion who stand in the pulpit and themselves are committed to the task of elevating public ideals and purifying public morals. The writer of this note feels the limitations in Mr. Sheldon's message and in pulpit as well as in the pages of UNITY has called attention to these. But any one reading Mr. Sheldon's now famous books, and still more, any one looking into his personal record and knowing the estimate in which he is held by his neighbors, can accuse him of either flippancy or sensationalism. On the other hand, all the evidences go to show that he is a man profoundly in earnest, differentiated chiefly from thousands of his fellow ministers in that he has taken the words of Jesus more seriously and that he believes that the common-places of the pulpit can and ought to be made the common-places of the exchange, the workshop and the editorial sanctum. And after all he has written in his books and plead for on the rostrum, notably his plea before the great Christian Endeavor Convention at Detroit, when the opportunity came to try his theories even for one week, he might have been justly accused of cowardice and inconsistency if he did not try to show what might be done even on so absurdly an inadequate scale. It goes without the saying that such an experiment will not prove much either way. But it need not prove that brother ministers are heartless and that the church itself is blase in the presence of a little downright sincerity even though it be associated with ideas and methods not consonant with their own views or customs. So we plead with our readers for a sympathetic study of this experiment with a Topeka daily which will be undertaken during the week beginning March 13th, being assured that no bit of honesty can be in vain, that whatever failures may be involved in the experiment or crudities developed will unquestionably make for ultimate sanity and the slow redemption of the daily press that is now confessedly so venial, fettered by partisan prejudices, committed to commercialism, subsidized in one way or another even by its advertising patrons. Let us give our heartiest sympathy to this experiment, grateful for the "fools" of our own time and race who are willing to try the "impossible" and to engage in holy failures, as all the world is now grateful for such "fools" in the past. In order to be counted in in some small way in this experiment and to secure a study of it on the part of perhaps a few more, the publishers of UNITY have ordered a limited number of sets which we will send to Unity subscribers in the order of their subscription until the number is exhausted. For fifty cents we will send in one wrapper the six issues,

or we will send UNITY for one year with the Sheldon issues of the Topeka Daily Press for the regular subscription price of two dollars. First come, first served.

Miss Jane Addams' course of Sunday evening lectures at All Souls Church, Chicago, on "Democracy and Social Ethics," is attracting, as it deserves, wide attention from the leading citizens of the South Side. In the goodly audience each evening there are representatives of university faculty and classes, public school teachers and professional and leading business men. Not only the line of argument of the speaker, but the character and interest of the audience, as well, go to show that there is a democracy insinuating itself into the convictions of men more fundamental and radical than that which consists in a theory of suffrage or a political method; the democracy of Whitman and of Victor Hugo that recognizes the essential integrity of human nature, the sanctity of the unit and the essential superficiality of race lines and of class distinctions. In the South even, the discrimination reached after is the discrimination between refinement and coarseness, honor and dishonor, intelligence and ignorance and just in so far as the demonstration becomes unanswerable that these lines run across the color territory will the color territory become unimportant. The same forces that are obliterating the color lines are also obliterating the dogma lines in theology, the aristocratic lines in society and the industrial lines in the commercial world. All these lines fade in the presence of the larger synthesis which science and justice bring.

The Boston Congress.

We have not wearied our readers with vague allusions and the Local Committee have wisely waited until after the holidays before taking the matter up vigorously. But now the work of arranging for a successful meeting is taken up in good earnest by the friends in Boston. Doctor Janes, Chairman of the Local Committee, writes us under date of January 15th:

"The Local Committee met this forenoon with good attendance and encouraging indications of a continued interest. The Committee unanimously selected the Second Church of Boston, situated in Copley Square, as being altogether the most admirable place of meeting. It is centrally located and a church around which gathers the historic interest that belongs to Increase Mather, Ralph Waldo Emerson and other worthies of the earlier and later times that have preached in its pulpit. Arrangements will be immediately made for a headquarters at reduced rates at an adjoining hotel. Rev. Mr. Carter, Chairman of the Program Committee, will report soon concerning progress made in this direction."

Edwin D. Mead, under date of January 24th, in a personal letter to the General Secretary, says:

"I must send you a word to assure you how well the arrangements for the Congress seem to be going forward. The last meeting of the Committee here was a full and strong one, with almost everybody present from Higginson down, and the discussion of everything was most enthusiastic and intelligent."

Railroad concessions have already been granted by the New England Passenger Association with headquarters at Boston, the Trunk Line Association, with headquarters at New York, and the South-Eastern Passenger Association, with headquarters at Atlanta; and the Central Passenger Association and Western Passenger Association, with headquarters at Chicago. So the delegates and friends from all parts of the country can travel at one and one-third rates round trip, if a minimum of a hundred delegates from any quarter will attend. For this reason the Secretary hopes that all those from any part of the country intending to be present will notify the Secretary so that the utmost assurance can be given to those intending to be present. The prompt response and widespread interest in the recent local Congress held in Chicago and the interest taken in a similar proposed Congress for Wisconsin, and the correspondence connected therewith, all go to prove that there is a slowly ripening confidence in the spirit represented by the Congress, which is the spirit of synthesis, the coming together for the purpose of placing primary emphasis on the fundamental principles and of retiring secondary considerations to the background.

A lady correspondent from Boston writes: "I am glad you are going to meet here next spring. My heart goes out to this cause." These brief words represent, we believe, the hope and the prayer of many.

Keep a look out and write of your interest to UNITY

Those planning to attend please notify the Secretary.

The Call For Peace.

Chicago in common with other centers of life in this country is slowly finding its tongue and its sanity concerning the awful lapse into militarism on behalf of the two great English speaking nations, nations that have fondly claimed to be the exponent of advanced civilization. Last Saturday night Central Music Hall was crowded from door to the farthest gallery with an audience as intelligent and ethical as it was large and outspoken. The meeting was arranged for by a committee of ladies and was presided over by Mrs. Mary H. Wilmarth. It was advertised as "An Anti-War and Pro-Boer Meeting." Both of these it was in a most emphatic way. Anti-war, though yielding to the inevitable logic that swept into condemnation the violation of peace on the part of the United States as well as on the part of England. The audience responded enthusiastically to the remark of one of the speakers that "He who can succeed in condemning the one war, approving the other, is color blind." Dr. Hirsch, Jane Addams, Clarence Darrow, Mrs. H. W. Thomas and Jenkin Lloyd Jones were among the speakers. We regret that our space will not permit us to quote extensively from the admirable report of the meeting given in the Chicago Chronicle, the only paper in the city that seemed to feel that its pages were open for such a report to any extended degree. This week we can only make room for two citations, but we hope to give further extracts in succeeding issues.

FROM THE ADDRESS OF CLARENCE DARROW.

"We have met tonight, not to help the boers, but to vindicate ourselves. We have met to declare our allegiance to that republican form of government which our fathers established and which our present rulers are seeking to destroy. We have met to enter our protest against those men

and those interests who so falsely declare to all the world that this great western nation has outgrown the republican principles for which our fathers fought and bled.

"We have met to protest that however we may be misrepresented in congress, in the senate, by the President of the United States or by the public press, the American people still believe in democracy and will defend their faith both at home and abroad.

"For the American people to hesitate between the British empire and the Dutch republic—the British empire waging a war of aggression for the sake of plunder and spoil and the heroic boer republic fighting for its homes and native land—would be to turn our backs upon all the traditions of the past, to surrender all the principles we have professed for 100 years and to capitulate to British traders and to British gold. Every consideration which moved our fathers to establish the government under which we live proclaims alike the injustice of England in its unholy war upon the boers.

* * *

"The conflict between boer and Briton was not born with this year, and scarcely with this century. It is the old contest between those who love gold and those who love liberty. It caused the boer to abandon his southern home against the power and strength and cunning of the English speculators, and money changers, and, loading his household goods and his household gods into his poor ox cart, trek his long and painful journey over hundreds of miles of desert waste, that in a far off land he might rear a nation that should be free.

* * *

"Every civilization, like every individual, is the product of the heredity and the environment that has gone before. This mad carnage of power and blood through which we pass today must leave its blight as long as man shall live.

"Ignorant is he who thinks that the men and women and little children of England and America can look upon these scenes of cruelty, crime and desolation and glory in the barbarous incidents of war and leave no crimson marks upon the race. Every drop of blood mingled with the soil of Africa, Cuba or the Philippines must leave its stain not alone upon the earth made crimson by its touch, but on the countless human lives which look upon the brutal scene and glory in the barbarous cruelty of war. These results will last while the human race endures.

"No one can measure the consequences of this mad delirium of our two great Christian powers, but many an unborn babe tonight will face the responsibilities of life with the red mark of Cain upon his heart and in some future year will find his place upon the gallows with the rope around his neck, not for any evil of his own, but for the shameful crimson sunset that Victoria and McKinley are weaving into our century's waning days."

FROM THE ADDRESS OF MISS JANE ADDAMS.

"It has been the time-honored custom to attribute unjust wars to the selfish ambition of rulers, who remorselessly sacrifice their subjects to satisfy their greed. But, as Lecky has recently pointed out, it remains to be seen whether or not democratic rule will diminish war. Immoderate and uncontrolled desires are at the root of most national as well as individual crimes, and a large number of people may be moved by unworthy ambitions quite as easily as a few. If a large body of people accustom themselves to the commercial view of life, to consider the extension of trade as the test of national prosperity, it becomes comparatively easy for mere extension of commercial opportunity to assume a moral aspect and receive the moral sanction.

"In fact, unrestricted commercialism is an excellent preparation for governmental aggression. The nation accustomed to condone the questionable business methods of a rich man because of his success will find no difficulty in quickly obscuring the moral issues of a conquest because of a few splendid victories. A people which has become convinced that the opening of oil mines justifies ruthless private aggression becomes only too easily reconciled to ruthless national aggression when gold mines are concerned.

* * *

"We cannot afford to let our minds drift at a time like this. If we ever mean to love mercy and do justly now is the time to make the effort, when all our training and the current events pull us toward loving success and doing commercially. We even forget that civilization is an idea, a method of living, an attitude of respect toward all men. We actually come to believe, in our confusion, that it is the opening of gold mines, the establishment of garrisons, the controlling of weaker men by brute force. It is mere sophistication to call it enlightenment.

* * *

"The Anglo-Saxon conquerer, like the Roman, leaves the conquered nations in the mines and plantations, that he may receive a steady stream of gold and sugar. He also gives in exchange superficial law and order, and commercial relations designed solely for his own advantage. To my mind the advance has not been great. At a time like this the difference between the civilizing Roman and the civilizing Anglo-Saxon seems very slight—the motives are almost identical, the methods differ but little. The results are justified by the same phrases; brutal commercialism, with a varnish of patriotism and morality.

"The great pity of it all is that a war tends to fix our minds on the picturesque; that it seems so much more magnificent to do battle for the right than patiently to correct the wrong. A war throws back the ideals which the young are nourishing into the mold of those which the old should be outgrowing. We allure our young men not to develop, but to exploit. We turn their imaginations from the courage and toil of industry to the bravery and endurance of war. We incite their ambitions not to irrigate, to make fertile and sanitary the barren plains of the savage, but to fill it with military posts and to collect taxes and tariffs.

* * *

"To be sure, Col. Waring of New York city did demonstrate that esprit de corps, high courage and fine endurance could be evolved in a simple process of street cleaning and civic organization. He not only saved many lives in New York, he was steadily accomplishing that greatest of all achievements—the creation of a newer and finer type of heroes, the change in a city's ideal. People had not only ceased to scoff at his 'white angels,' but they were touched by a genuine thrill of admiration when they appeared. All this, however, has been swept away by the ruthless feet of the 'rough riders' and the barbaric ideals of war once more enthroned. And so we substitute Roosevelt for Waring, Chamberlain for Gladstone and in the confusion of war set up brute force, exploitation and commerce as the Anglo-Saxon gods."

Good Poetry.

The Lost Leader.

I.

Just for a handful of silver he left us;
Just for a ribbon to stick in his coat;
Found the one gift of which fortune bereft us,
Lost all the others she lets us devote.
They, with the gold to give, doled him out silver,
So much was theirs who so little allowed.
How all our copper had gone for his service!
Rags—were they purple, his heart had been proud,
We that had loved him so, followed him, honored him,
Lived in his mild and magnificent eye,
Learned his great language, caught his clear accents,
Made him our pattern to live and to die!
Shakespeare was of us, Milton was for us,
Burns, Shelley, were with us, they watch from their graves!
He alone breaks from the van and the freemen;
He alone sinks to the rear and the slaves!

II.

We shall march prospering,—not through his presence;
Songs may inspirit us,—not from his lyre;
Deeds will be done—while he boasts his quiescence,
Still bidding crouch whom the rest bade aspire.
Blot out his name, then,—record one lost soul more,
One task more declined, one more foot-path untrod,
One more triumph for devils, and sorrow for angels,
One wrong more to man, one more insult to God!
Life's night begins; let him never come back to us!
There would be doubt, hesitation, and pain,
Forced praise on our part,—the glimmer of twilight,
Never glad, confident morning again!
Best fight on well, for we taught him,—strike gallantly,
Aim at our heart ere we pierce through his own;
Then let him receive the new knowledge and wait us,
Pardoned in Heaven, the first by the throne!

—Robert Browning.

Man is the only animal that blushes,—or needs to.

In the first place God made idiots; that was for practice. Then he made school boards.

Classic; a book which people praise and don't read.

To be good is noble; but to show others how to be good is nobler and no trouble.

It is easier to stay out than get out.

Mark Twain.

Correspondence.

Which is Right.

To the Editor of the UNITY:

It is not often that UNITY is caught in an error concerning the authorship of any of the good things which it culls for its bright and inspiring pages. But if my authority is good, Unity is wrong in crediting the little poem, entitled "Who Gathers Gold," in the issue for January 11th, to Andrew B. Saxton. I have the verses in one of my note books, with this note appended to it:

"Col. George R. Perkins, the late centenarian railroad treasurer, of Norwich, Conn., wrote the poem in an autograph album a fortnight before he died. It is thought to be original with him."

Of course, it may be that Col. Perkins merely quoted the lines, and that Unity's ascription of authorship is correct. At any rate, it is worth while reflecting that the sentiments the verses express commended themselves to a man of such phenomenally long practical business experience. Very sincerely,

CHARLES E. PERKINS.

Keosauqua, Iowa, Jan. 13, 1900.

* UNITY's authority for crediting the little poem "Who Gathers Gold" to Andrew Saxton is Slason Thompson who prints it on page 290 of his "The Humbler Poets" and it is credited from Scribner's Magazine. UNITY cannot but believe that he is right ns against the inference that because a man wrote it in an album, he must therefore be the author.—EDS.

To the Editors of UNITY:—Is it not generally true that compromise between the old and the new attracts more people temporarily than an unreserved following of the new? Is not this illustrated in the success at the present time of the liberal orthodox churches, which are more or less taking the wind out of the Unitarian or Universalist sails? In the same way liberal churches may attract more people than Ethical societies. But I did not mean, and did not say, that they keep prayer "*to* attract more people," and am sorry if an imperfect report of my remarks led you to think this.

As to "bravery," however, I must still be of the opinion that those who recognize in a thorough-going way the reign of law in the world, and continue to pray (i. e., ask God to do something), are not quite brave either in their thinking or their practice. Against worship in the broad sense I have nothing to say. I can conceive a kind of worship that would be eminently in place in Ethical societies—and gradually I believe it will arise there. Meanwhile, may I quote a passage from George Eliot, from which I borrowed the expression, "Do without opium"?

"I have faith in the working out of higher possibilities than the Catholic or any other church has presented; and those who have strength to wait and endure are bound to accept no formula which their whole souls—their intellect as well as their emotions—do not embrace with entire reverence. The highest calling and election are to do without opium and live through all our pain with conscious, clear-eyed endurance."

There will surely come an end of pain, or of any sense of privation or loss—but many dear old familiar things we may have to let go at first.

WM. M. SALTER.

* As intimated in our editorial the above communication shows how easy to make an issue over words and definitions. If "prayer" is to be held to its primitive meaning of asking for something, we have no issue with Mr Salter. Our plea was for worship and as is shown by the *Century Dictionary*, prayer has long since been enlarged in its meaning to cover a wide range of religious emotions among which petition is the least significant. The quotation from George Eliot also shows how dangerous it is to take a happy figure and convert it into a logical instrument, for it would be easy to draw from George Eliot's profound sayings that would justify the larger view, which, indeed, she has exemplified in what is perhaps the noblest psalm of her generation, *The Choir Invisible*.—EDITORS.

A Few Words From Mr. Sheldon.

CONCERNING HIS PAMPHLET "THE STORY OF THE BIBLE."

Editor of UNITY:

As I have been informed that the little volume of mine on the "Story of the Bible," printed in UNITY last summer, and subsequently published in pamphlet form by the Unity Publishing Company, is being used to some extent by study classes, it may be well for me to insert in these columns a word of suggestion or explanation to the teachers of such classes, with regard to possible errors they may come across in the work. After the little book was published, I sent it to Prof. Schmidt, who has the Chair of Hebrew Literature at Cornell University, and whom I knew personally, asking him if he would read it over and point out what he considered mistakes from his standpoint as a scholar in Hebrew. He certainly gave me the warmest commendation for the work as a whole, laying his finger, however, on certain changes which he thought should be made if a second edition were ever issued. For instance, in his opinion, he said that modern scholarship leaned rather to the attitude that the Vatican manuscript was older than the Sinaitic—although I had gathered from my own reading that the preponderance of opinion was in favor of the Sinaitic. In his view also there is no personal Messiah indicated in the Book of Daniel. On this matter, I judge, however, that there is considerable difference of opinion. He also called attention to a very obvious error, which must have come from careless proof-reading on my part, which attributes the Yahwest Document to the Northern Kingdom, when, of course, it should have been atfributed to the Southern Kingdom. This error should be corrected on pages 59 and 60. He furthermore reminded me that the Higher Criticism in England should be traced back further than W. Robertson Smith to Colenso. He seemed to think also that I had been rather careless in my dates. But odd as it may look, I shall have to admit this carelessness was to a certain degree intentional; and it is hoped that a teacher using this small volume will bear it very carefully in mind that most of the dates are purposely given in round numbers, save in a few very important instances. The pamphlet was intended, not for the close student who had a great deal of time for the study of the Bible, but for those who wanted a cursory survey of it, and who would be glad enough if they could remember five or six leading dates and keep them fixed roughly in mind. For such persons it may be just as well to hold on to the year 1000 B. C. as the period of "David," even if there be an error there of fifty or seventy-five years. So, too, for the same reason, it may be just as well that such persons take in round numbers the year 750 for the beginning of prophecy, even if there be a like error there. A careful teacher should, of course, incidentally allude to the more exact dates. But most of us are glad enough if we can fix a few round numbers in mind in regard to subjects to which we cannot devote a large amount of study. Prof. Schmidt also has a higher opinion of the Revised Version than I have had, and thinks it a more reliable translation, so far as it goes, than I had supposed it was. Teachers using the little book, therefore, might note these points on the margin. It should also be explained that I used the word "exile" as covering, not the period of fifty years between the fall of Jerusalem and the first return, but rather as taking in the whole period of about one hundred and twenty-five years from the destruction of Jerusalem down to the return of the second group of the Israelites under Ezra and the more formal establishment of a Jewish Church.

Inasmuch as some persons seem to have found this little pamphlet of value for teaching purposes it may be said that I am working out a special series of lessons

for adult classes, covering a special study of the "Hebrew Prophets," with suggestions as to courses of reading in the prophets and a general scheme of study intended for those who wish to get some conception of the run of thought there, in the course of single season in a Sunday class. Such lessons are not liable to be published. But if there were any teachers who wanted copies of them, it might be possible, for the sum of $4.00, to furnish them with a typewritten copy of the manuscript, which will include about one hundred and twenty-five to a hundred and fifty pages.

W. L. SHELDON.

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For the Child Widows of India.

The readers of Unity have been kept informed from time to time of the work of Ramabai in behalf of this unfortunate class, one of the most pathetic of the suffering classes of humanity. They will be glad to know that the old circle in Chicago which lived out a ten years' contract has been revived through the direct influence of Mrs. J. W. Andrews of Boston, the Mother Superior of this high order in rational religion. Mrs. Celia P. Woolley is president and Miss Furness treasurer. This work, though devoted to the elevation of women and managed by women, welcomes men members and surely men will lend a hand.

Mrs. Andrews has been heard upon this subject recently before several women's clubs in this city, at Morgan Park and at All Souls Church, Chicago. We append below our annual report which will prove interesting reading and we trust stimulating. Unity will be glad to pass on any funds received for this good work. EDS.

ANNUAL REPORT.

As the September report from Ramabai was quite similar to that of August, and also of a business nature, it was not given to the public. During September, notwithstanding all the precautions she herself had taken, and caused to be taken in the adjacent towns whence her workmen came, three plague cases appeared at Khedgaum resulting in death. But God wonderfully protected her own little family. There was scarcely a sick girl in the home; all seemed healthy and full of life.

In October Ramabai writes: "The famine is setting in. We had several showers, and we sowed seeds which are beginning to grow, but want of more rain will destroy the growing crops. Jwari, the cheapest grain, that sold at the rate of 24 seers per rupee is now selling at 9 seers per rupee. The famine is very bad in Guzerat; and experienced people say that, if we do not have the much-needed rain, we are in danger of a famine worse than the last in Central India. Thousands of people living in villages have no water for bathing and washing their clothes. They are as filthy as filthy can be.

"Yesterday I paid the wages of over a thousand people who were employed on the relief work. Many were the tears and sobs with which they turned their steps homeward. The money for the building had come to an end, and I could not promise another day's work. But I told the hundreds gathered under a tree by the roadside that the Father who counted the very hairs of their heads, and had provided each hair with a bag of oil to keep it soft and strong, was not unmindful of our needs."

Later Ramabai writes: "I am now on my way to Guzerat to see if I cannot save some young widows and girls. Are you surprised? I have left my home in good hands. The work will be carried on by the older girls under Miss Abrams; and I can leave for a fortnight. I had not realized that the famine had made such fearful progress there. Thousands will soon die if not helped now. What I fear most is that thousands of young girls will go to the devil, and I cannot bear the thought of it. I know that I am doing what God wants me to do, and he will see that His child does not suffer for want of strength or means to carry on the work. God bless all who have made it possible for me to have a large sheltering place at the Sharada Sadan field for the destitute girls!"

The *Bombay Guardian* reports that the increase of famine in Guzerat, the district for which Ramabai had started, was appalling. "A peculiar feature of this famine is the startling rapidity with which the acute stage has been reached. Yesterday comparative plenty, to-day destroying famine! There has been no famine in Guzerat for nearly a century; hence every one confidently expected rain to save the crops, and precautions were not taken in time. Government, also, was taken by surprise: they are now making strenuous efforts to cope with the situation.

"At a recent conference at Kasar, the preachers representing forty-five villages, when asked if the people were actually suffering for want of food, replied, 'If they eat this evening they will eat again in the evening of day after to-morrow.' One meal in two days! And that sure to be insufficient!"

This is the famine district to which Ramabai was hastening. Again she goes forth unprotected and alone, but with an unbounded confidence in the watchful Father who has thus far kept her from all harm. She goes forth to save her poor sisters and our sisters from deaths more terrible than deaths by starvation. She makes no appeal. She utters no cry for help. But is not this humble, heroic self-sacrifice a more eloquent appeal than words can utter? Can fathers and mothers in this Christian land look upon their young, innocent daughters, so carefully shielded from all evil in homes of love and plenty, and not respond generously to Ramabai's silent appeal for the children of her heart, daily, hourly exposed to insults, injury, cruel temptations, and moral deaths?

It should be remembered that, in this time of dire distress, one dollar is of more value than ten times one dollar in days of prosperity; and that "he gives twice who gives quickly."

JUDITH W. ANDREWS.
Chairman of Executive Committee.

36 Rutland Square, Boston.

A Word from India.

The Rajah Ram Mohan Roy, the morning star of western civilization—as he is properly called—is the founder of the Brahmo Somaj in India. What John Wycliffe was to England, Martin Luther to Germany, Savonarola to Italy, the same was Rajah to India. Nay, more: he was combination of a John Howard, a John Wycliffe, and a John Bright, all harmonized into one unity.

It is impracticable to give even a mere skeleton of his works in a small compass like this. Suffice it to say that from the year 1814 to 1833, till his decease, he most strenuously grappled with all abuses in India—political, social, religious.

In religion, he dived deep into the fountainhead of all principal religions of the world—Christianity, Islamism Buddhism, Hinduism. And out of the mire he unearthed pearls that lay hidden under inveterate and immemorial superstitions and usages.

To gain his ends he mastered the different tongues —mediums such as the Persian, Arabic, Sanskrit, Greek, Hebrew, English, Thibetan—so proficiently that even their experts would not dare question his ability.

He did immense good to Unitarianism, and was indissolubly knitted into its friendship and fraternity [illegible]h that he was, during his stay in England, [illegible]on its knee till his last hours.

Honored Rajah! Thou art not ours alone, but

thou art the world's but the world hath not known thee, as thine virtues shine above the world.

In 1820 he published his memorable work, "Precepts of Jesus Christ: A Guide to Peace and Happiness," in English, which seethed discontent and bitterness among Hindus and orthodox Christians to the highest temperature.

Amongst his Christian opponents, Dr. Marshman, Serampur College, assailed him vehemently for his making—Jesus'—man teachings. In the wrangling that followed he published his "First Appeal," his "Second Appeal," and lastly, his "Final Appeal," in 1823. The Baptist missionary press refused to print his "Final Appeal," wherefore he set up a Unitarian press at Dharrumtola, and published it therein. All the publications of this controversy were soon reprinted in London.

Respecting Jesus of Nazareth, he speaks as Christ of God in whom he places implicit confidence, veracity, candor, and perfection.

"Unity existing between the Father and Himself," says he, "is a subsisting concord of will and design, such as existed among the Apostles, and not identity of being."

With political, social, and religious objects in view, he started for England in 1830, and while in England, Rev. Dr. Carpenter, Rev. John Foster, J. B. Estlin, Esq., Dr. Jerrard, William Roscoe, and a host of Unitarian alumni were his constant companions.

In a Unitarian Association in London held in his honor he spoke thus: "I am not sensible that I have done anything to deserve being called a promoter of this cause; but with respect to your faith I may observe that I, too, believe in the one God, and that I believe in almost all the doctrines that you do; but I do this for my own salvation and for my own peace." By the way, it should be noted that while in England he regularly attended the Unitarian churches.

His fame even shot across the Atlantic to America, when the Suez Canal passage did not kill the distance, Rev. Dr. Ware, Professor of Divinity in Harvard College, addressed a number of questions to the Hindu reformer, whereat he made a most ingenious and well-argued reply. I would recommend the observations of this towering genius to the perusal of your Unitarian readers, as they are the production of an independent investigator at a time when all India was shrouded in grossest darkness and ignorance.

In the year 1830, 23d January, the Rajah laid the basis of the Brahmo Samaj in India out of the chaos of Vedanta philosophy. He first imbibed the monotheistic principles from Koran, and his new ideas were braced in contact with Judiaism and Unitarianism. A small gathering was formed in Calcutta, where Vedanta scriptures were read, and prayer was offered to God in unity. His voyage to Europe was delayed until he had sufficiently equipped his embryo church.

He did not hold forth new light to the world, but evolved out the pith and essence of Hindu and Vedantaism from its obscurity.

The following account from the published journal of Mr. Estlin will throw light on his attitude toward Christ: "Bristol, Monday, September 9th, 1833.—I went to Stapleton to call on Ram Mohan Roy. I had much interesting conversation with him; he distinctly asserted his belief in the divine mission of Christ; the internal evidence of Christianity he considers stronger than the historical evidence of the N. T. He gave me a little pamphlet translated from the Hindustanee. I mentioned to him Professor Lee's assertion that he (Ram Mohan Roy) denied the divine origin of Christianity. He said he had denied the divinity of Christ, but not of his commission."

The hand which had planted the seed in India waxed cold in death after a fortnight from the journal's date. However, after his death, his mantle fell upon his worthy and venerable successors—Davendra Nath Tagore and Kesub Chandra Sen. The latter seceded from the mother church, as it was loth to move forward.

Kesub Chandra Sen was a great biblist, an eloquent orator, and gave plausible rational construction to diverse Christian creeds—trinity, sacrament, original sin, and such like.

In his speeches in Europe and Asia, he spoke of Jesus as one above ordinary humanity, sent by Providence to reform and regenerate mankind.

But latterly, in 1881, he founded the New Dispensation Church, and began to broach new ideas and doctrines right inconsistent with and militant against pure Brahmic monotheism, and elevated Christ to a height whereto neither Brahmoism nor Unitarianism were willing to go.

Moreover, when the world's honors and plaudits were showered upon him, he ran giddy, could not keep his balance, and claimed infallibility to his own teachings. In his memorable speech, "Am I an Inspired Prophet?" he emphatically averred that he saw Jesus Christ, John the Baptist, and Paul, who had given him instructions how to guide his life. "The Lord," so runs the speech, "said I was to have no heaven but life in himself; no doctrine, no creed, but a perennial and perpetual inspiration from heaven. Thus the freedom of my wisdom was completely overcome, and I lost myself—will."

In 1870, while Mr. Sen was in England, the Rev. Robert Spears, now no more, on behalf of the British and Foreign Unitarian Association and the British people in general, gave him a hearty reception. In spite of his latter days' dark, mystic sayings, he did splendid service in the Brahmo cause, and leavened the conceited Indians with the true spirit of Christianity.

Now the central figure is dead and gone, and there is none to electrify and enliven the dead energies of the young Indians.

To begin with Unitarianism. The origin and growth of Unitarianism is similar with those of Brahmoism. There is nothing new in the system, but it permeated the Christianity of Christ and His Apostles. There is not a word of trinity in the gospel, and it was not forged until 325 A. D., when it formed an integral part of the Nicene creed.

Pure Arianism of the first century had given way before the tidal current of the Athanasian creed. Original sin, vicarious suffering, resurrection in flesh, miracle sacrament, have all been fossilized into articles of belief which are alike disowned by the Brahmo and the Unitarian Samaj. The difference is only in name and in minor detail of domestic ceremonies which are not sine quo non to clog the Unitarian development amongst the Brahmos.

It is meet and proper that the B. F. U. A. in London have not attempted to make a separate mission organization in India. They sent Rev. J. T. Sunderland, Rev. James Howard to India, who visited the small congregation at Jowai, and proclaimed the sympathy and good will of the English Unitarians to the Brahmos and all liberal thinkers.

Now Rev. Fletcher Williams, the delegate of that honored association, has been working hard amongst the Brahmos at Calcutta, and holds divine service on a week day in the Brahmo Somaj Library Hall. The reverend gentleman was warmly welcomed by Brahmos at Shillong en route to Jowai in the Khasi Hills. In fact, the Brahmos of Shillong found in him a missionary of their own church. Such co-operation and mutual help cannot but bring about the desired fruition in the long run.

SARAT CHANDRA CHAKRAVARTI.

Golaghat, Assam, India.

The Pulpit.

RELIGION.

A SERMON BY REV. C. A. HEDRICK, PASTOR OF CHRISTIAN CHURCH, SWEET SPRINGS, MO.

Age cannot make a falsehood true, nor respectability make a wrong right. No custom can be so venerable as to violate reason and bemean morality with impunity. Religion presents itself to many minds as a thing of sentiment, a theory, which if a man holds in his intellectual approval he will share all the blessings of Almighty God. And "Religion," as such, is to be defended and upheld; as such it is not subject to investigation, nor amenable to the law of progress; as such it is to be defended, because it is supposed to be "religion."

Most religions are based upon a sort of supernatural sanctity. To change it is to violate and destroy it. It takes on, for the most part, an institutional form and seeks to perpetuate itself through forms and institutions. From all institutions a certain form of degeneration must arise, because all institutions tend, in some degree, to do away with individual effort. A common creed for men weakens the force of individual belief. Common ceremony destroys the spontaneity and personality of the feelings they represent. Right action by statute and convention is in some degree opposed to virtue by personal initiative. The reforms of to-day look in the direction of greater personal freedom and individual character. As a snowbank grows where there is a lull in the wind, so, where there is a lull in the onward march of truth, institutions or creeds spring up; by and by the truth blows over them and takes them away. All forms of religious tyranny have their beginning in kindness, assuming the individual to be incapable of self-choice. Paternalism in time hardens into oppression and checks the growth of the individual man, who should become responsible to himself and for himself.

Mental and religious pauperism is produced when men are given truth instead of being trained to search for it. There are schools which tend to make intellectual and religious paupers, instead of training men to think and act for themselves. Right conduct, to have any moral effect, must be individual; in order to have stability, it must be evolved from choice. This spiritual pauperism is produced by religious institutions. To be normal, each man must make his own religion. He must form his own ideals which he strives to realize. In the degree that he is religious, he must, in time, become his own high priest, as in degree that he is effective he must be his own king or ruler. All religion, therefore, must be subjectively true, whatever may be its form. It is at its soul, the seeking for that which it feels in need of.

Religion, then, is the soul's movement toward its own conception of good. And as all men have a conception of good, all men have religion; they have that which binds them in the pursuit of their choice or ideal. We do not get it, nor do we do it, but it is the spontaneous cry of the conscious want felt in each of us, and makes us seek for its supply. The presence of this innate cry of the soul is demonstrated by the researches of science. History shows, wherever you find man, you find also an objective religious cult: the soul reaching out in search of a possible good. This pressure in the soul, this conception of good, and the effort to realize it the proof of the universality of religion. The presence of this, "somewhat not ourselves that makes for righteousness," is found in the soul of the "genus homo," and clearly proves the presence of religion and its nativity to the heart of man.

The apprehension of good to the soul will be measured by the intelligence and understanding of the individual. As the higher faculties take dominancy over the lower, the ideal good will change form and power. Men do not always worship their idea of God, for He has not always been apprehended as good, but a being of terrible attributes, who is to be feared, rather than loved; whose wrath must be placated by some peace measure which the genius of man has ever sought to find. Men only worship that which they love.

Civilized men do not always have right conceptions of God, nor do they always love Him. The Jewish conception of Jehovah was not the conception presented to the world by Jesus. The Jews did not worship Jehovah, for the reason they did not love Him; but offered sacrifices according to Moses, only that they might escape His wrath, for they feared Him. Their teachers said: "Let us hear the whole conclusion of the matter. Fear God and keep His commandments, for this is the whole duty of man." See Eccl. 12:13.

When Jesus charged on the Scribes and Pharisees hypocrisy, to what were they hypocritical? Not to their ideal, surely, but to their idea of God. Men have never been hypocritical to their hearts in any thing. "Out of the heart are the issues of life," i. e., the life of a man is the rendition of his heart.

Objective religion (as we are wont to express it), consisting in rites and ceremonies, is self-chosen obligations, or self-imposed service, the character of which looks to the pacification of a supposed feeling in God, more than to the rightening of any wrong thought or action. It is a method adopted by which the devotee hopes to escape the supposed wrath of God on the one side, and the obtaining of some selfish end on the other. In all these rites and ceremonies there is a backward look, in the consciousness of sin, and to the justice of punishment; and to escape this justice men have sought to buy themselves off by the sacrifices they made. They could not have been moved by the love of God, for then would they have had no consciousness of sin; but their lack of love for God must, as they supposed, be supplied by that which they offered in lieu thereof. On the other hand, they wished to prosper in the pursuit of their choice, and, knowing there was a difference in their conception of God and their heart's desire, they hoped to appease his wrath by their forms and ceremonies, while they worshiped their own ideals of good.

Between the heart's ideal and the rites and ceremonies of objective religion as expressed in the rituals of the churches there is no necessary moral connection whatever. There can be found nothing in all the ritual that can be regarded as a means that would bring the heart more and more into consonance with the true and living God, but only that which stultifies the conscience and leads to justification in the pursuit of their ideals.

Let us take an illustration from the Jewish religion as seen in the ritual of Moses. There were their burnt offerings, their thank offerings, their peace offerings, and their sin offerings, which, the writer of the Hebrew letter says, could never purge the conscience from sin. "For it is not possible that the blood of bulls and of goats should take away sin."

Then there were their feasts and fasts, their new moons and Sabbath days, to say nothing about their enlarged borders on their garments and their broad philacteries worn by the rabbis. What bearing would any of these things have on man's moral or spiritual nature? Did not those who were the most faithful to these rites and ceremonies make long prayers,

"while they devoured widows' houses"? Instead of these performances leading them to a higher moral and spiritual status, they degraded them. It is evident they expected God to overlook wrongs done on their part because they were faithful to the tithing of mint, cinnamon, and annis. The facts show that they who were the most devout in their observance were the farthest removed from the Christ. He said to them: "The publicans and harlots go into the kingdom before you."

Not from the devout Jews did Jesus find his followers, but from what the world would call the irreligious class. His apostles were chosen from the lower walks of life, and from among those who seemed to have little, if any, knowledge, of what the Christ should be as reflected in the prophets. What could have been the reasons for Jesus finding His helpers among this class, if religious punctuality could have been helpful in the development of those qualities which were suited to his work? If moral and spiritual qualifications were what Jesus wanted in his apostles, is it not strange that a system of education given of God was less productive than the irreligion of the common people? But such are the facts, that we are warranted in saying that among that class that passed as the people of God, not one was found that answered the qualifications, morally or spiritually, to the Christ's ideal. As proof of this fact, "The common people heard Him gladly, and none of the priests believed in Him."

It is clear, they who were least under the ritual practiced by the Jews were the first to call Him Christ. Was this true only of the Jewish ritual? Let us come down to modern times, and ask what influence do rites and ceremonies in religion have on people now? That there are people to-day who are as devout as among the Jews, there can be no doubt. "The pilgrim journeys till he bleeds, with zeal that never wanes nor tires." But holiest rite or longest prayer that art can frame or wisdom find, what better import can it bear than a pure transcript of Jesus' mind? What influence would the saying of mass, the counting of beads, or the journey to some sacred shrine, have on the moral or spiritual conscience of a man that loved sin? Would it drive sin out of his heart when he believed that these things would save him from the penalty thereof? If by so simple and easy a process men could escape the penalty of sin, no amount of moral teaching would ever convict or convert the sinner. It is clear that all these rites and ceremonies have been invented for the purpose of escaping the conscious guilt felt in the love and practice of sin. With the consciousness of sin comes also the knowledge of right, which may be chosen at any time, so that no other purpose can be found in these rites but the purpose of escape, or placating a supposed angry God.

Jesus at no time observed the Jewish ritual, but put himself squarely against it, and lived on a plane far above anything it had the power to produce. His analysis of the character of the Scribes and Pharisees, who were sticklers for the rites and ceremonies, clearly shows their influence on human character. In His own life He shows a practical righteousness within the limits of humanity, and asks men to follow Him.

Do we, in our relation to God, need an objective religion, consisting of rites and ceremonies? Or is not our great need an intelligent theology?—that is, a knowledge of God as He is expressed to us in terms of human character? What is beyond our limitations need not give us much concern, as this will lie outside the region of our affection and can have no influence for good. What we need, then, is such a knowledge of God which we shall be able to translate into terms of life. Theories which lie outside of the practical cannot take the place of character. The still, small voice of conscience can find, in this field of the practical, all that will be necessary to aid the soul in becoming partaker of the divine character, the only ideal that can satisfy the soul's deep cry.

The theology presented in the life and teaching of Jesus the Christ meets this need of the human soul as nothing else has or can meet it. This should be taught in as large measure as has been discovered by the capacity of man. But theology is as much a science as is chemistry, and can only be known within human limitations through study, as all truth is learned. We never think of supposing men have been aided in the discovery of physical science by an influx of divine energy, but suppose they have only used their faculties, which God gave them, to make these discoveries. All intellectual discoveries in the realm of physical science have been with one accord ascribed to the genius of unaided man. Why, then, should we think it a matter incredible for man to discover moral or spiritual truth by the same process? Shall his higher faculties be less trustworthy? Could he not as easily discover his duty to God and man as to discover the relation of cause and effect? The physical sciences are not finished; all are kept open at the top. Why, then, should we think that theology was finished by the apostles and prophets 2,000 years ago? It would be just as rational to accept the Ptolmaic system of geography and astronomy as true and right, as to say Paul's theology is true and right, if larger investigation shows a like difference. No man of this century would ever think of defending as true the Bible geography. Why, then, should we be so willing to accept its theology? Could it be wholly wrong in geography, and wholly right in theology, inasmuch as both are sciences which must be learned by the exercise of our faculties? I confess I am unable to see how the Bible could make no mistake in theology, and yet be wholly wrong in geography, since the latter is so much easier known than the former.

If science is but classified knowledge, and we are gaining more knowledge every year, it is well that we should keep science open to receive all new truth. Now, shall it be said that we shall never learn any more of God, or His moral and spiritual truth, than what is written in the Bible? Have we reached the end in moral evolution? Has all spiritual truth been brought to the limits of human cognizance, so that there is no more quest for truth?

To ask these questions is to answer them. Truth is like its author—infinite; and there will always be undiscovered truth for finite minds to learn.

Shall we build a stone wall around the sayings of the apostles and prophets, and say to all inquiring souls: "Thus far you may come, but no further?" This would be to stultify the best faculties with which God has endowed us, and to degenerate, go backward to primitive man and barbarianism. But nature takes no backward steps; onward is her watchword, and he that looks back should remember Lot's wife. The faculties of the soul have been evolved to their present potency through long process of growth, and will—let us believe—continue to go on until we shall not only know as we are known, but be able to utilize all knowledge for the benefit of the race. We are really only beginning to "see men as trees walking," and yet man is holding in his grasp more of the world's mysterious forces than ever before. His hold on the natural universe is such that he is able to utilize the forces and make them his angels of power for the good of mankind. Verily it is true, "Thou madest him to be lord of all things; Thou hast put all things under his feet. Thou hast left nothing that Thou didst not put under him."

The scientific and philosophic world have conceded

the immanence of God—God is in His world. Any new discovery will, therefore, be a new discovery of God. Then it is well to keep theology open at the top also, lest our notions of Him would not agree with all the facts.

Now, the practical theology that meets the ends of life and satisfies the ought within the soul of every man, is that revelation which is made in Jesus, who is called the Christ of God. This Christ is said by the apostle to be a transcript of the character of God in human limitations—"God manifest in the flesh." In Him, therefore, all the ends of knowledge are obtained. By this "light of life" in the face of Jesus the Christ we are taught, in a most practical way, how each man should live to gain all this life has for him. The growth and discipline of our faculties and the happiness and peace consequent therefrom are about all that this transitory state will supply while we are in the flesh. The knowledge and discipline thus acquired will prepare us to enter that state of being beyond with advantage.

Not to accept this offer of the great teacher is like waiting until we are old to begin the exercise of our faculties. If we would enjoy the largest measure of blessing possible to man in this life, we must begin at once to use our faculties in a normal and righteous way, as shown by Jesus, "who is the way, the truth, and the life." Between subjective and objective religion there should be perfect correlation, as the light to the eye, the food to the palate, and the music to the ear. The one should be the vehicle for the other. It should be perfectly adapted to the wants of the soul; not bound to forms, but free to choose for itself.

> The Christian man is ever free
> From narrow creeds and servile fear;
> Will need no book nor image carved,
> But looketh unto God, who hears
> His dictates through a conscience clear.

The one end and aim of Christianity is to develop in every man the crowning virtue of love—love out of a pure heart; not love as we find it in our novels and romances, but love in that larger sense of benevolence—altruism—that love which leads us to suffer for others, that they might be happier, better, and truer. That kind of love that dares to make cost—sacrifice of self for the good of others. Would not this incarnate love, that suffers long, relegates us to humanity, do more to bring in the kingdom of God and His righteousness than so much contention over dogmas, rites, ceremonies, and the shibboleths of soundness in the faith? Only as we shall be able to translate our knowledge of God into life will it be helpful in aiding us to solve the problems of duty and bring us into fellowship with God and with one another.

Religion, then, is our soul's effort to realize our ideal good, and as our knowledge of God fills up this ideal, will we worship Him. Then will we be transfigured into his likeness. That we are but the objectification of our heart's ideal under the limitations of finite beings cannot in truth be questioned. In quality we are the rendition of our own hearts; then, to change the life, we must first change the heart, and this is only possible through a theology addressed to the heart. Hence, to lift man up—to translate him from the kingdom of darkness into the kingdom of light—the light must shine into his heart through the intelligence, and make him see the loveliness and desirability of righteousness as manifest in Jesus the Christ. Jesus should be preached, not as a scheme of salvation, but as a saved life; not as one to fear, but to love, above all things. The character of Jesus is the solace of the heart, and he who loves this will find comfort in suffering.

Two Significant Meetings.

The Secretary of the Western Unitarian Conference was summoned to Boston, Jan. 22nd, to attend a meeting of the joint committee appointed recently by the American Unitarian Association and the Universalist General Convention, to consider plans for closer co-operation. Five members of each body, nearly all of them having some official connection with one denomination or the other, and believing heartily in its distinctive work, sat in earnest and amicable consultation through the day about ways and means by which for the future co-operation might take the place of competition in their dealings with each other. The results of these deliberations will be published later. On the evening following this meeting the members of the committee were entertained by the Channing Club, of Boston, composed of some of the younger Unitarian laymen of that city. The subject was Unitarian and Universalist Co-operation, and the spirit of the addresses, coming as they did from the more conservative men, was significant of a new era of interdenominational comity in this branch of the Liberal Church. In this matter, curiously enough, the so-called Evangelical bodies have taken the lead. But the way has been pointed out and the representatives of the Broad Church have fallen into the procession. Not being encumbered with heavy armor, it is quite possible for them still to get to the front.

On the following evening the writer of this article had the privilege of attending a meeting of still deeper significance. During the day the Phillips Brooks House had been dedicated by Harvard University with appropriate ceremony. In the evening the students assembled in a mass meeting at Sanders Theater, in commemoration of this event, on the anniversary of the death of Phillips Brooks. With simple but heartfelt words six men bore testimony to his influence upon Harvard and upon the world. The first was W. I. Lawrence, the Episcopal Bishop of Massachusetts. The second was Geo. A. Gordon, minister of the Old South (Congregational) Church, of Boston. The third was Rev. Endicott Peabody, principal of the Groton Academy. The fourth was Charles Cuthbert Hall, President of Union Theological Seminary. The fifth was President Eliot (Unitarian) of Harvard, and the last, Prof. Peabody, of the same university. A Roman Catholic, who was to have spoken, was prevented from coming.

Phillips Brooks was intensely loyal to his church, but he is remembered to-day, not on this account, but because he realized that Christianity was a bigger thing than the Episcopal Church and that religion was a bigger thing than Christianity. It was this which gave him his peculiar influence upon the student life of Harvard. The Harvard student is supposed to be indifferent to religion. He is apt to be indifferent to most religious systems, but he is vitally interested in that form of religion which is related to human life.

The influence of such men as Brooks has made sectarianism forever impossible at Harvard. Coming to Boston at a time when the field was occupied by a narrow and dogmatic Congregationalism and a hard and unsympathetic Unitarianism, he changed the religious atmosphere of the city. His catholicity has entered into the life of the city in which he lived, as it has become the recognized policy of the university which he loved. The stream of earnest, devout life which is pouring out of this university year by year is making sectarian religion increasingly difficult in America. The body of the great bishop has been mouldering seven years in the grave, but in the lives of these young men, too young, many of them, to have heard his voice or to have looked upon his face, his "soul goes marching on."

F. E. Southworth.

The Study Table.

When.

When I shall learn to wait,
Until I can resign the thing I crave;
When I no more curse Fate,
Then only, may I count myself as brave.
When I shall not despair,
But put away my dreams, and calmly act,
Then I the way prepare,
To make those very dreams a happy fact.

When I shall learn to trust
The good I find in either friend or foe,
Then harmless falls each thrust,
Because the evil I refuse to know.
Then I shall learn to give
Freely of love to every fellow man,
Then I shall learn to live
Serene and helpful in the world's great plan.

S. GERTRUDE HARRINGTON.

FEBRUARY MAGAZINES.

Mrs. Humphrey Ward has again a serial story in the HARPER under the title of "Eleanor," while J. M. Barrie begins a sequal to "Sentimental Tommy." There is something significant in the way the American dollar draws English talent across the water.

THE ATLANTIC is rich with an article on the Library of Congress by the new librarian, Herbert Putnam.

THE CHAUTAUQUAN has a portrait of Nathaniel Hawthorne on the outside; and articles on Dwight L. Moody, the Suburbs of Paris, American Literature and the Painters of the Barbizon School beautifully illustrated, on the inside.

THE NEW ENGLAND MAGAZINE has an interesting article on Montana, the Treasure State, from the pen of J. H. Crooker, now of Ann Arbor, but the organizer and for several years the Pastor of the First Unitarian Society of Helena, Montana. The pictures are charming and the text illuminations sun clear. The Editor's Table this month starts out with some utterances from a recent speech of Colonel Higginson before the Historical Conference recently held in Boston, in which he comments to his sorrow on the absence of the one word "which in my student days was always present, always in the air—the word 'Freedom.'"

THE AMERICAN JOURNAL OF SOCIOLOGY contains tempting articles by Shailer Matthews on the "Christian Church a Social Community;" one more of Professor Ross' articles on "Social Control;" the first of a series on the "Scope of Sociology," by Professor Small, and a continued "Sociological View of Sovereignty" by John R. Commons.

THE CENTURY is made indispensable this month by the appearance of Whitcomb Riley's "Hoosier Youngster," if for no other reasons; but there are other reasons among which might be mentioned Jacob Riis' "Mid-Winter in New York;" Richard Whiting's "Paris Revisited" and a Study in Prose and Poetry of the lamented Waring, Knight Errant of the future, the forerunner of that army of peace whose business it will be to kill vermin and remove all uncleanliness.

THE LAND OF SUNSHINE, the magazine of California is a magazine with opinions and with courage to state them and energy to push them.

THE SELF-CULTURE MAGAZINE, published at Akron Ohio, contains a paper on "Mary, the Mother of Washington," and one on "Ornithology from a Car Window," both of which are tempting.

THE LADIES' HOME JOURNAL for February commands the man's attention when Molly Donahue, Mr. Dooley's neighbor, appears. This time woman suffrage is discussed in the Donahue home with much spirit.

Recent Philippine Literature.

Notwithstanding press censorship and the campaign character of much of the material that comes from the partisan press the real facts involved in the lamentable invasion of the Philippine Islands by the American army are slowly coming out. There is forming a body of literature which eventually will find its way into the hands, minds and hearts of the American people in spite of that conspiracy of silence concerning the other side pursued by so many of the great dailies who think that they not only mould but create public intelligence. Three significant and mind clearing contributions in this direction have just reached our table: 1. A pamphlet of twelve pages containing the address recently delivered by Henry M. Simmons of Minneapolis, entitled "The History of Our Philippine Relations as Told in Official Records." Ten thousand copies of this have been published for free distribution in Minnesota and, like everything that comes from the hand of Mr. Simmons, it is clear, scholarly, fearless and convincing. 2. A pamphlet of one hundred and forty-four pages entitled "Oriental America," a reference book giving facts, not a story, showing the dealings of the United States with the natives of Luzon and their former rulers from official and authentic records. This is compiled by Ora Williams and is published by the Oriental American Publishing Company, of Sioux Falls, Dakota. Of this hand book packed with information Edwin D. Mead, of the New England Magazine, says:

"There is no other volume which has come under my notice in which the actual facts of the Philippine situation are brought together in so thorough and impressive a way. It is pre-eminently the volume which the American people should study at this time."

3. A bound volume of two hundred and twelve pages, containing fifteen different papers, addresses and lectures by George S. Boutwell, published by Dana Estes, of Boston; all profits from the sale of the book to be passed to the Anti-Imperialistic League as a contrbution to its means of influence. These papers range from a discussion of the Venezuelan question and the Monroe Doctrine through international arbitration, the problem raised by the war, peace and war, to the direct discussion of imperialism, anti-imperialism and the unrepublican policy of President McKinley. Here again is a volume for study, representing the careful work of one whom the nation has trusted and followed to its profit and to its credit.

The Epicurean.

Upon an everlasting tide,
Into the silent seas we go;
But verdure laughs along the side,
And on the margin roses blow.

Nor life, nor death, nor aught they hold,
Rate thou above their natural height;
Yet learn that all our eyes behold,
Has value, if we mete ft right.

Fluck then the flowers that line the stream,
Instead of fighting with its power;
But pluck as flowers, not gems, nor deem
That they will bloom beyond their hour.

Whate'er betides, from day to day,
An even pulse and spirit keep;
And like a child, worn out with play,
When worried with existence, sleep.

—*Sir F. Doyle.*

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUNDAY. Purpose directs energy, and purpose makes energy.
MONDAY. Contentment with to-day's lot makes candidacy for a better lot to-morrow.
TUESDAY. Ideals we do not make. We discover, not invent them.
WEDNESDAY. Labor is the handmaid of religion.
THURSDAY. In a life which has a meaning in it, past and future sustain each other.
FRIDAY. All true manliness grows around a core of divineness.
SATURDAY. The heart has eyes that the brain knows nothing of.

Charles H. Parkhurst.

A Happy Philosopher.

I like the weather rainy an' I like the weather dry,
I like the world an' like the plan the Ruler runs it by!
Ther's mebbe droughty seasons in some fair and farmin' spot,
While a streak of too wet weather blights another, like as not;
But I so love earth's roses that the little thorns don't hurt.
An' life to me is somethin' more than drudgery and dirt;
God turned my taste to sweetness, so I shun the bitter lees,
An' find so much of honey I'm a-robbin' of the bees.

A happy life's dependent not on gumption or on grit,
But jes' the plain philosophy of make-the-best-of-it!
Of course I ain't denyin' Sorrow's stalkin' through the land,
But her sister, Joy, is with her, an' a-holdin' of her hand.
So write me down as happy, in the summer, spring, or fall,
An' even storms o' winter doesn't ice the blossoms all.
So I jes' keep on a-huntin' in the fragrance or the freeze,
An' I find so much of honey I'm a-robbin' of the bees.

R. F. Greene, in Youth's Companion.

Training Shepherd Dogs.

The natives of New Mexico seem to have an original way of training shepherd dogs. A pup is taken from its mother as soon after birth as possible (the breed of dog is immaterial). The young of a sheep or goat is taken away and the pup is substituted. After the first few days the pup is never fed except just before the flock goes to pasture in the morning and just after the sheep are brought in at night. As soon as he can walk he goes out with the flock and stays with it all day. Whenever he begins to anticipate supper by trying to drive the flock in before sundown he gets punished. After he is about a year old he takes a flock out, guards from other dogs and coyotes during the day, and brings them in at the proper time at night without supervision. I have tried all kinds of temptation on a dog that was encountered in the hills with his flock, but in spite of all he would remain faithful to his duty, driving his flock to a safe distance before venturing to make the acquaintance of my own dog.—*Orange Judd Farmer.*

Seeking a Headstone.

A curious story of Indian simplicity is told of the efforts to induce the Navajos to abandon their custom of leaving the bodies of their dead above ground, and to adopt the white man's method of burial.

The agent's success was encouraging, and arrangements were made by which the government should supply neat headstones. A stock of them was laid in, and soon after they arrived a tall Navajo appeared. He had lost his wife, and wished a headstone. He looked the collection over, but said: "No, no," to each one. "If you will tell me what kind you want, I will try to get you one," said the agent. "Me want United States stone," he said. "A United States tombstone?" The agent made every attempt to find what was meant, but the Indian only replied: "Me wanted United States tombstone." The agent fearing a loss of this man's custom would prevent the adoption of the white man's burial system, gave the Indian money, bidding him find the kind he desired. Later he heard the tall Navajo had been seen at his wife's grave, at the head of which was posted—a gaudy red and white barber's pole! This was the Navajo's "United States tombstone." It was as near as he could come to a grave stone bearing the national colors, and as he was a very patriotic Indian, he was content. *Harriet Mills.*

How a Little Indian Girl Plays.

Lucy Hawk is a little Indian girl who lives on a reservation in Dakota. Her grandfather is the loved and honored chief of his tribe, and Lucy is his favorite grandchild. She is a sweet little girl with willing hands and feet, ready to do the bidding of the teachers at the mission school where she lives for eight months of the year. She speaks English with a pretty accent and steps about with a quaint dignity and grace that please the eye and gladden the heart.

On cold or stormy days, after the school hours are over and household tasks are done, Lucy turns with a happy heart to the playroom, where she amuses herself by making moccasins for her funny babies, or making dresses for them from bits of bright calico which perhaps some child in the far away East put in the missionary barrel. When tired of the babies she gets her pebble tops, of which she has a number hidden away in the pocket of her dress, tucked away in a corner of her pigeonhole in the row of boxes in the playroom, or buried safely under the steps. It is only a common pebble with smooth sides, and a little white child would never call it a top; but Lucy drops it with a little twirl of the fingers which sends it spinning away with a dizzy rush, and she follows it up with her whip, lashing it until she is tired and out of breath, the pebble whirling faster and faster the longer the lashing continues.

When at her own home, Lucy goes coasting sometimes, and what do you think she has for a sled? You would never guess, so I will tell you. A big buffalo skin is spread on the snow at the top of the terrace which divides the prairies from the river bottom. Lucy and her sisters find a nice warm seat on the soft fur, the child in front gathers the end over her feet and holds on tight and fast as those behind give a starting push, and away they go down the steep slopes, and come to a quick stop at the foot, a screaming, laughing, squirming heap of tousled heads and twisted shawls.

Sometimes the boys slide down these steep hills with a barrel-stave under each foot, and we have enjoyed watching their agile jumps and somersaults at the foot.

Like white children, the Indian boys and girls like to imitate their elders. In their play we see them unfolding their shawls to take the place of the Indian blankets, wrapping their babies and tying them in stiff bundles to be carried over their backs, as they visit or play at "issue day."

Again, they will set up their tent-poles in the yard, and use their shawls for covering the picturesque tepee. Then they play at building campfires and cooking feasts for imaginary warriors and hunters.

Boys and girls alike are full of spirits and laughter-loving fun, and they are never tired of listening to stories about white children.— *Alice Carey Hewitt in Outlook.*

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The Field.

"The World is my Country; to do good is my Religion."

PERSONAL.—Professor Royce of Harvard University is now at Aberdeen giving his second course of Gifford lectures. He will be back in Boston by the tice the Liberal Congress meets there, April 23 to 30, and it is hoped his name will appear on the program.

ENGLAND.—The agonies of a divided spirit and the pain of protest which has been the burden of so many of the citizens of the United States is now being felt in its full bitterness by our brothers and sisters across the sea, those who talk with us the English tongue. Florence great principles of peace and righteousness at a time Hill in the *London Enquirer* says: "I deplore the fact that the *Enquirer* is not bearing more active witness to the when the press has almost entirely been captured by the jingoes. * * * We may not be able to influence the decision of Ministers or to alter the immediate course of events. We can help gradually to educate the national conscience and it is a solemn obligation laid on each of us to do all we can in this matter."

CHICAGO.—RYDER MEMORIAL CHURCH.—A relief society has recently been organized by the pastor and ladies of Ryder Memorial church, which acts in conjunction with the Relief and Aid Society of Chicago, and during the two months of its existence has given timely assistance to many destitute people in the district, procuring work wherever possible, investigating the cases reported, but acting promptly, that suffering may be at once relieved. The pastor, Rev. F. W. Millar, is to be found from nine to twelve every day in an office which has been rented on Sixty-third street, and in which contributions of clothing are stored. One morning last week a young man came to the office who had been discharged by his employer for lack of decent clothes, his earnings having helped to support his mother and her younger children. He was supplied with respectable garments and shoes, and in one day had found another place to work. Another case was that of a poor woman with five children, who, on the occasion of the birth of the youngest, had been obliged to mortgage her furniture, borrowing on it fifteen dollars, for which she was charged by the Reliance Company, Forty-seventh and State streets, two dollars per month interest. Having paid this for three months, by doing a double amount of washing, the mortgage became due, and the agent demanded, to renew it, three months' interest in advance, in default of which he threatened, swearing at her before the children, to sell her beds and stove. She sent a boy for Mr. Millar, who went immediately, took her with him to the company's office, and there compelled the managers to accept fifteen dollars in full settlement of the claim, retaining the mortgage himself to prevent further recourse to such ruinous means of relieving pressing need.

A concert was given in the church parlors on Friday, January 26, to aid the relief fund, the program being furnished by Miss Hattie Benedict, pianist; Mrs. Muriel Shortreed, soprano; Mr. W. Z. Cole, flutist; Mr. Frank Pearson, basso; Mr. Sylvester Marshall and Miss Charlotte Perry, all of whom contributed their services. The workers in this society realize that such effort is only palliative and it is a solemn duty to study the conditions which produce involuntary poverty, but they feel that while doing this, the unfortunate must have relief and kindly sympathy, and would bespeak for their society the interest and help of those who have time or means to contribute. L. J. P.

THE PROTESTANT CONFERENCE AT ASSEN.

From an extended report by Professor Bonet-Maury in Le Protestant, I have condensed the following items concerning the Protestantenbond, the Liberal Protestant Union of the Netherlands.

The Protestantenbond held its twenty-ninth annual assembly at Assen, chief town of the province of Drenthe, October 31 to November 1 last. This association, as its name indicates, aims to defend the rights and positions of the modern or liberal clergy as distinguished from the orthodox party, which by means of popular suffrage in the election of pastors has invaded all the pulpits of the large cities and threatens to carry the reformed church of the Netherlands back to the evil 2days of the Synod of Dordrecht. It supports, by material assistance, or by the help of conferences and preaching, the liberal minority deprived by the orthodox majority of preachers of their choice. It is recruited not only among the Reformed ministers, but also from the ranks of the remonstrant and Mennonite (Baptist) clergy.

More than a hundred ministers and professors and six ladies responded to the invitation of the society's committee, and were hospitably entertained by families of the town, the citizens from highest to lowest feeling it an honor to receive the delegates of other churches. Assen is a very clean and attractive town of from 8,000 to 10,000 inhabitants. Most of the houses are surrounded by gardens; the public buildings, among which the government palace, seat of the provincial administration, is conspicuous, are elegant, while just outside the city is a beautiful wood of oaks and beech trees rivaling that of The Hague.

The first session, held at the Cafe Bellevue at the entrance of this wood, was opened with a discourse by Mr. Lulofs, pastor at Deventer, and president of the central committee. "The aim of the Union," he said, in summing up, "is to keep hearts aflame for religion and its full development, and eyes open for all that may be a hindrance to this purpose. Wherever intolerance and injustice reign, and where mammon is worshipped, liberal protestantism should battle valiantly." In closing, he welcomed in French Bonet-Maury, representing the liberal delegation of the Reformed churches of France, and Pastor Muller of Hamburg, liberal Protestant delegate from Germany.

Then followed a series of reports on the various activities supported by the Union. In his report on its condition and achievements during 1898-99, Mr. Stenfert Kryess announced with satisfaction an increase of 2,000 in the membership during the six years he had held office. Two papers, Herforming (the Reform), editor-in-chief, Mr. Van Lueven-Martinet, and the Niewe Leven (New Life), editor, Mr. H. Vredenberg, render constant, faithful service to the liberal cause.

A report on the Postoffice Mission, organized by the ladies on an American plan, showed 3,875 books loaned to 492 readers during the year, while the year before there were only 425 readers for about 3,000 books. Requests for this reading matter came from the orthodox, and sometimes even from Catholics. The committee on hymn books has distributed 100,000 copies in the Netherlands and outside, even to Guiana.

One of the most interesting reports was that of Mr. Van Loenen-Martinet on the results of an investigation of the question: What do our people read? The common people of the Netherlands read chiefly cheap newspapers, humorous almanacs and a certain number of books drawn from the public libraries. Of the latter 90 per cent is fiction—adventures in which the prodigal hero is assassinated, dishonored or robbed, or books bearing a very realistic title. The Dutch workman likes to read realistic novels, like those of Zola, but is disgusted with what is immoral or obscene.

The evening session was held in the temple of the Reformed Church, which was filled with a select and earnest audience. Dr. H. L. Oort, pastor of the Remonstrant Church at Utrecht, preached from I. Cor. 12:20: "There are many members, but one body," and elaborated with intense earnestness the great principles formulated by Luther. Liberty of conscience, universal priesthood, and justification by individual faith. The sermon was preceded by a Luther choral sung with such fervor

that all hearts glowed with new zeal for the faith in spirit and truth.

After this service adjournment was taken to a casino for refreshments and speeches of a less formal character. Here the French delegate delivered the message of sympathy from his compatriots, and the Hamburg pastor explained the situation of the liberals in that great city, who have just united, and have much to do to maintain themselves against the efforts of orthodoxy and Roman Catholicism.

An interesting feature of the second day was a discussion of the question: What should be the attitude of liberal protestants toward the public schools? Dutch law has reduced the religious element in their program to instruction in the "Christian virtues." Under this some teachers feel themselves authorized to read the Bible and give elementary religious instruction, while others confine themselves to instruction in morals only. Mr. Colebrander, who brought up the question, thought the schools could not do without religion. "Without respect for the religion of the nation, no national unity is possible." Others deprecated violating the conscience of Jew or Catholic by giving religious instruction. The general opinion was that the teacher should be a truly religious man, so that all his teaching would rest on a Christian basis, but that distinctly doctrinal teaching should not be given in school.

The following resolutions were submitted by different members and adopted:

1. That the Union publish from time to time, moral and religious tracts for the enlightenment of the people.

2. That the protestant Union, in connection with the free church of Amsterdam, petition her majesty the queen, praying that in future in cases where an oath has been necessary the law may authorize a person to make oath or a promise, according to his conscience.

3. That November 12 be adopted as Transvaal Day, to be observed with preachings and collections in behalf of the Dutch in Africa.

Who says that the Hollanders, a northern people, are phlegmatic? When Dr. Knappert, at the first session, moved that the assembly send to this brave little people, struggling for its independence, the expression of its admiration and sympathy, the hall resounded with the clapping of hands and a unanimous burst of applause. One would have thought himself in some southern gathering. It needed but this touch on the patriotic chord to rouse enthusiasm.

The series of meetings ended with a solemn session in the great concert hall of Assen. After the singing of Psalm 51 by the choir, the president, Baron Van Der Feltz, pointed out, in an address full of humor, the principal duties of protestants and the progress still to be made. Mr. S. De Waard tried to show the intimate connection between protestantism and piety, which last he defined as "Feeling God in us and ourselves in God." Mme. De Haan-Manifarges sang with a beautiful voice a recitative by Haendel and the Glory of God in nature by Beethoven. The French delegate expressed his appreciation of all the good things heard and enjoyed at Assen, and his good wishes for the ultimate triumph of the Protestantenbond. The president thanked the delegates for their attendance, telling them that liberty is not a weapon for killing, but a means of winning hearts, and the conference adjourned with a great store of charming memories, edifying expressions, and a firm resolve of renewed consecration to the cause of religious progress in liberty and charity.

M. E. H.

Books Received.

G. P. PUTNAM'S SONS,

27 and 29 West Twenty-third St., New York.

The Regeneration of the United States. A Forecast of Its Industrial Evolution. By William Morton Grinnell. Pp. 145. $1.00.

Growth of Nationality in the United States. A Social Study. By John Bascom. Pp. 209. $1.25.

First Principles in Politics. By William Samuel Lilly. Pp. 322. $2.50.

Henry Knor, A Soldier of the Revolution. By Noah Brooks. Illustrated. Pp. 286. $1.50.

Bismarck and the Foundation of the German Empire. By James Wycliffe Headlam. Illustrated. Pp. 471. $1.50.

The Wheat Problem. By Sir William Crookes, F. R. S. Pp. 272. $1.25.

Voices of Freedom, and Studies in the Philosophy of Individuality. By Horatio Dresser. Pp. 294. $1.25.

Theodore Beza, The Counsellor of the French Reformation, 1519-1605. By Henry Martyn Baird. Illustrated. Pp. 376. $1.50.

The Yangtze Valley and Beyond. An Account of Journeys in China, Chiefly in the Province of Sze Chuan and Among the Man-Tye of the Somo Territory. By Mrs. J. F. Bishop (Isabella L. Bird), T. R. G. S. With map and 116 Illustrations. In two volumes. $6.00.

THE MACMILLAN COMPANY,

66 Fifth Ave., New York.

Theism in the Light of Present Science and Philosophy. By James Iverach, M. A., D. D. Pp. 330. $1.50.

Out to Old Aunt Mary's.

Wasn't it pleasant, O brother mine,
In those old days of the lost sunshine
Of youth—when the Saturday's chores were through,
And the "Sunday wood" in the kitchen, too,
And we went visiting, "me and you,"
Out to old Aunt Mary's?

It all comes back so dear today
Though I am bald and you are gray—
Out by the barn-lot, and down the lane,
We patter along in the dust again,
As light as the tips of the drops of the rain,
Out to old Aunt Mary's!

We cross the pasture and through the wood
Where the old gray snag of the poplar stood,
Where the hammering "red-heads" hopped away,
And the buzzard "raised" in the "clearing"-sky.
And lolled and circled, as we went by
Out to old Aunt Mary's.

And then in the dust of the road again,
And the teams we met, and the country men,
And the long highway, with sunshines spread
As thick as butter on country bread,
Our cares behind and our hearts ahead
Out to old Aunt Mary's.

Why, I see her now in the open door,
Where the little gourds grew up the sides and o'er
The clapboards roof! And her face—ah, me!
Wasn't it good for a boy to see—
Out to old Aunt Mary's?

And O, my brother, so far away,
This is to tell you she waits today
To welcome us. Aunt Mary fell
Asleep this morning, whispering, "Tell
The boys to come!" And all is well
Out to old Aunt Mary's?

—*James Whitcomb Riley.*

F. W. Reitz, the Transvaal State Secretary, has written a parody upon Mr. Kipling's "Recessional." It is entitled, "Progressional," and is dedicated to "Mudyard Pipling." The first stanza follows:

"Gods of the Jingo, brass and gold,
Lords of the world, by right divine,
Under whose baneful sway they hold
Dominion, over mine and thine—
Such Lords as these have made them rotten.
They have forgotten. They have forgotten."

A dispatch to the Daily Mail from Pieterma itzburg, dated January 23, says: "The latest arrivals from Johannesburg say that the boer methods are working ruin to the mines. The boers pick out the rick ore, leaving the cost of further developments to the shareholders. Stores are being robbed wholesale. The safe-deposit vaults under the stock exchange have been broken open and jewels and plate left by refugees have been extracted. Grass is growing in the streets and cattle are grazing in fashionable thoroughfares. There are still about 2,000 outlanders in the Transvaal."

—*Northwestern Christian Advocate.*

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